

THE VIRASAIVA MOVEMENT

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burns the whole of its body is tongue and to
the wind
that blows all its body is hands, just so
to God's
saints the whole of their self is God's self. If
a man
becomes clear within himself and sees he
will realise
that there is nothing else. This power is
within each
man. If he can keep from other thought
and be
awake within the self and see, he will find
that Guhes-
wara is pervading him. To a man who
knows himself
his reason is his teacher, his self is his
God's symbol,
his vow is the object of service. Another
devotee
describes the state in the following
words:

"You have entered into me, I have entered into
you. There
is no God but you, and but me there is no
devotee. Who
else can be like this? For me, you are
destiny. For you
I am destiny. Why have any more pretence,
O God of
the Universe, dear unto Urilinga Peddie?"

And another says that when mind has
mingled -with
mind and friendship has grown, each
friend thinks
of the other and they cease to be
strangers to each
other. Each friend knows this. Just so
when the
soul has mingled in God it will be
inseparable from
him as gold and its colour. How
thereafter could
there be separateness ?

The man who has realised bears with
the world.
What is the use, asks Mahadeviakka, of
fearing animals
having built a house on the hill? Or of
fearing the
wave and the foam having built a house
by the sea?

Or having built a house where the fair
meets, what
is the good of objecting to noise? Having
been born
in this world he should not be moved fay
praise or
blame but bear both with equanimity.
And to such
a man goodness is more than kinship: